



Seeti Bajanay Kay Ahkaam

Roman



Payshkash:

Majlis Al-Madina-tul-'Ilmiyyah (Dawat-e-Islami)

Composing:

Translation Department (Dawat-e-Islami)

سيٽي بجانے کے احكام

Seeti bayanay kay Ahkaam

‘S EETI B AJANAY

KAY A HKAAM

Yeh Risala Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami, Hazrat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَاعِيَةُ بَرَكَاتِهِمُ الْعَالِيَةِ nay tahreer farmaya hay, **Translation Department** nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koi kami-bayshi payen to Majlis-e-Tarajim ko aagah kar key Sawab kay haqdar baniye.

Translation Department (Dawat-e-Islami)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab Parhnay ki Du'a

Deeni Kitab ya Islami sabaq parhnay say pehlay zail mayn di hu'i Du'a parh lijiye **إِنْ شَاءَ اللَّهُ** jo kuch parhayn gey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjuma

Ay Allah **عَزَّوَجَلَّ** hum per 'Ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay Azmat aur Buzurgi walay!

(Al-Mustatraf, jild. 1, safnah. 40)

Note: Awwal aakhir ayk ayk bar Durood-e-Pak parh layn.

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SEETI BAJANAY KAY AHKAAM¹

Du'a-e-Attar

Ya Allah Pak! Jo koi 17 safhaat ka Risalah '*Seeti Bajanay kay Ahkaam*' parh ya sun lay usay Deeni masa'il ki samajh bojh 'ata farma aur us ki bay hisaab maghfirat farma day.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood Shareef Ki Fazeelat

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Mujh per kasrat say Durood-e-Pak parho bayshak tumhara Mujh per Durood-e-Pak parhna tumharay gunahon kay liye maghfirat hay.' (*Tareekh-e-Ibn 'Asakir, jild 61, safhah 381, Raqm 7812, Hadees 12661*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Ye Risala 5 Rabi'-ul-Aakhir 1441 hijri ba-mutabiq 2 December 2019 ko 'Aalami Madani Markaz Faizan-e-Madinah Karachi mayn honay walay Madani Muzakaray ka tahreeri guldastah hay. Jisay Al-Madina-tul-'Ilmiyyah kay Shu'bay 'Faizan-e-Madani Muzakarah' nay murattab kiya hay. [Shu'bah Faizan-e-Madani Muzakarrah]

Seeti Bajanay ki mukhtalif suratayn aur in kay ahkaam

Suwaal: Hum aksar baaton baaton mayn ya hanshi mazaaq mayn seeti bajatay hayn, is hawalay say hamari rahnumaey farma dijiye.

Jawaab: Seeti bajanay ki mukhtalif suratayn hayn jaysay ba'z auqaat Traffic ka nizaam chalanay kay liye Police walay seeti bajatay hayn ya is tarah ki degar zaruriyaat kay liye seeti baja'ie jati hay tu zaruratan seeti bajana jaiz hay. (*Bahar-e-Shari'at, jild 3, safhah 511, hissa 16, Makhuzan*) (Is mauqa' per Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** kay qareeb baythay huway Mufti Sahib nay farmaya:) Isi tarah karkhanon mayn yeh ai'laan karnay kay liye keh chhutti ka waqt ho gaya hay seeti baja'ie jati hay is ki bhi ijazat hay laykin lahw-o-la'b kay taur par seeti bajana jisay 'urf-e-'aam mayn chichora pan kaha jata hay is ki ijazat nahin hay. (*Bahar-e-Shari'at, jild 3, safhah 510-511*) (Is per Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** nay farmaya:) Muhazzab aadami lahw-o-La'ab kay taur per seeti bajanay ka soch bhi nahin sakta aur na hi usay seeti bajana aati hay. Seeti hath say bhi baja'ie jati hay aur yeh sirf mahir aadami hi baja sakta hay 'aam aadami ka kaam nahin aur na hi usay seeti bajanay ki koshish karni chahiye keh bandah gunah ki koshish kiyun karay? 'Aafiyat isi mayn hay keh jisay nachna aata hay usay nachnay ka shoq bhi hota hay aur jisay nachna nahin aata us ki nachnay say jaan chhoti rahti hay.

Bahar hal seeti bajanay say muta'alliq Bahar-e-Shari'at jild 3 safhah 511 per hay: 'Logon ko baydar karnay ya'ni jaganay aur khabardar karnay kay iraday say bigal ya'ni seeti bajana jaiz hay, jaysay Hamaam mayn bigal is liye bajatay hayn keh logon ko ittila' ho jaey keh Hamaam khul gaya. Ramazan Shareef mayn Sahari khanay kay waqt ba'z shahron mayn naqaray bajtay hayn, jin say yeh maqsood hota hay keh log Sahari khanay kay liye baydar ho jaeyn aur unhayn ma'loom ho jaey keh abhi Sahari ka waqt baqi hay yeh jaiz hay keh yeh surat lahw-o-la'b mayn dakhil nahin.' Ayk tarafah dhool ko naqarah kahtay hayn masalan kisi glass waghayrah per ayk taraf chamrah charha liya jaey tu woh naqarah kahlaey ga aur agar donon taraf chamra ho tu dhool. Ab shayad hi kahin naqaray bajtay hon kiyun keh Electronic system her jagah pahonch chuka hay. Bahar hal agar naqarah music walay andaaz mayn na bajaya jaey aur is say maqsood Sahari kay liye logon ko jagana aur yeh ittila' dayna ho keh Sahari ka waqt ho gaya hay ya Sahari ka waqt abhi baqi hay tu naqarah bajana jaiz hay. 'Isi tarah karkhanon mayn kaam shuru' aur khatam honay kay waqt seeti baja karti hay yeh jaiz hay keh is say bhi lahw-o-la'ab maqsood nahin hota balkeh ittila' daynay kay liye yeh seeti baja'ie jati hay. Yun hi Rail gari ki seeti say bhi maqsood yehi hota hay keh logon ko ma'loom ho jaey keh gari chhot rahi hay ya isi qism kay dusray sahih maqsood kay liye seeti di jati hay yeh bhi jaiz hay.' (*Durr-e-Mukhtar ma' Radd-ul-Muhtar, jild 9, safhah 578-579; Makhuzan: Bahar-e-Shari'at, jild 3, safhah 511, Hissah 16*)

Kabutar uranay kay liye seeti bajana kaysa?

Suwaal: Shahron aur dehaton mayn sham kay waqt kabutar uraey jatay hayn tu is mauqa' per seeti bajana kaysa hay?

Jawaab: Agar parinday urranay kay liye seeti bajatay hayn keh parinday fasal ko kharaab kartay hayn tu yeh bhi ayk zarurat hay lihazah yeh bhi jaiz kay hukum mayn hay. Rahi baat kabutar uranay kay liye seeti bajanay ki tu yeh kabutar uratay nahin unhayn satatay hayn. Kabutar uranay walay kabutaron ko utarnay nahin daytay, un ko thakatay aur bhoka rakhtay hayn yahan tak keh ba'z auqat kabutar bhook say nidhaal ho ker neechay girtay hayn tu parindon ko is tarah satana Haraam hay. 'Kabutar paalnay walay ba-qa'idah kabutaron ko sadhatay hayn aur phir yeh kabutar dusray kabutaron ko apnay ghoul mayn phansa ker lay aatay hayn jinhayn yeh kabutar walay pakar laytay hayn halan kay is tarah kisi aur kay kabutar per qabzah jama layna Haraam hay.' (*Durr-e-Mukhtar, jild 8, safhah 229; Makhuzan: Bahar-e-Shari'at, jild 2, safhah 947, Hissah 12*) **Yaad Rakhiye!** Agar Aap nay kabutar ko chori kay liye isti'maal kiya tu Aap gunahgar aur Jahannam kay haqdar hon gey. Jab is tarah kabutar urana gunah ka kaam hay tu is kay liye seeti bajana bhi ayk gunah kay kaam kay liye hoga lihazah ayk gunah mazeed barh jaey ga.¹

¹ Hadees Pak mayn hay: Teen cheezayn juwa hay: (1) Shartiiyah Baziyan (2) Chhotay chhotay teeron ko phaynk ker juwa khaylna aur (3) Seetiiyan baja baja ker Kabutar urrana. (*Kanz-ul-Ummal, jild. 8, safhah 94, Hadees 40632*) A'la Hazrat Imam

Kiya Dars-e-Nizami karna 'Aalim honay kay liye shart hay?

Suwaal: Kiya Dars-e-Nizami karna 'Aalim honay kay liye shart hay?¹

Jawaab: Dars-e-Nizami karna 'aalim honay kay liye na tu shart hay aur na hi kafi hay, al-battah 'Aalim bannay ka behtareen zari'ah zaroor hay. Jis nay Dars-e-Nizami ki sanad hasil ker li ab woh pura 'aalim bhi ban gaya ho yeh zaroori nahin hay kiyun keh 100 feesad farz 'uloom Dars-e-Nizami mayn nahin parhaey jatay. Nez ab Dars-e-Nizami ya'ni 'Aalim course samayt-ta chala ja raha hay halan keh ayk dor mayn yehi 'aalim course ghaliban 16 saal mayn huwa karta tha, phir kam hotay hotay 10 saal per aaya aur phir 8 saal ka hwua jo ayk 'arsah tak chalta raha magar ab Islami bhaiyon ka 6 saal aur Islami behnon ka 5 saal ka ho chuka hay. Yad rakhiye! Dars-e-Nizami ko majboori kay taur per samayta gaya hay kiyun keh itnay saalon kay liye log aatay hi nahin hayn. Dars-e-Nizami say ka'ie kitabayn nikaal di gaie hayn yahan tak keh farsi zaban jisay pehlay Dars-e-Nizami ka lazimi juz samjha jata tha usay

Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: Kabutar palna jab keh khali dil behlanay kay liye ho aur kisi amar-e-na-jaiz ki taraf mu'waddi (Ya'ni lay janay wala) na ho jaiz hay aur agar chhaton per charh ker uraey keh Musalmanon ki 'aurat per nigah paray ya un kay uranay ko kankariyan phayknay jo kisi ka sheeshah torrayn, kisi ki aankh phorrayn ya paraey kabutar pakray ya in ka dam barhanay aur apna tamasha honay kay liye din din bhar unhayn bhooka urraey, jab utarna chahayn na utarnay day tu aysa paalna Haraam hay. (*Ahkaam-e-Shari'at, sajjah 38*)

¹ Yeh suwal shu'bah Faizan-e-Madani Muzakarrah ki taraf say qaaim kiya gaya hay jab kay jawab Ameer-e-Ahl-e-Sunnat رَأَيْتَ بَرَكَاتِيهِمُ الْعَالِيَةِ ka 'ata farmudah hi hay.

(shu'bah Faizan-e-Madani Muzakarrah)

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bhi nikal diya gaya hay tu yun bahut si cheezayn nikali gaeyn hayn ta keh kisi bahanay log Dars-e-Nizami karnay ki taraf raghib hon keh na karnay say karna karor darajay behtar hay.

Iman ki hifazat ka tareeqah

Suwaal: Aaj kay is gaey guzray dor mayn Iman ki hifazat kis tarah ki jaey?¹

Jawaab: Aaj Kal halaat baray nazuk hayn aur Iman ki hifazat waqi'e ayk dushwar kaam hay. Hum Musalmanon kay ghar mayn paydah tu ho gaey laykin ab qabr mayn bhi Mu'min honay ki halat mayn jaeyn gey, yeh zaroori nahin hay. Hadees-e-Pak mayn yeh mazmoon maujood hay keh 'Ayk zamanah aysa aaey ga keh bandah subh ko Mu'min aur sham ko kafir hoga aur sham ko Mu'min aur subh ko kafir hoga.'² Iman bachana itna mushkil hoga keh jaysay hathayli per aag ki chingari rakhna.³ Ya'ni jis tarah hath per chingari rakhna mushkil hay isi tarah Iman bachana bhi bahut mushkil hay. Hum yeh samajh baythay hayn keh hum Musalmanon kay ghar mayn paydah huway hayn aur hamara naam bhi Musalmanon wala hay tu ab hum jis ki chahayn suhbat mayn rahayn, jis ki chahayn sunayn aur is tarah ki bay waqufanah

¹ Ye Suwaal Shu'ba Faizan-e-Madani Muzakarah ki taraf say qa'im kiya gaya hay jab keh jawaab Ameer-e-Ahl-e-Sunnat *دائمة بركاته العالوية* ka 'ata farmudah hi hay.

(*Shu'ba Faizan-e-Madani Muzakarah*)

² Muslim, safha 69, Hadees 313

³ Ibn-e-Majah, jild 4, safha 365, Hadees 4014, Bittaghayyur-e-Qaleel

baatayn karayn keh 'Sunoo sab ki karo man ki' Halankeh jab hamayn apnay haqeeqi Islam aur haqeeqi 'aqeeday ka pata nahin hay tu phir hum kis tarah her ayk ki sun saktay hayn aur her ayk ki suhbat ikhtiyar ker saktay hayn?

Sirf aur sirf un 'Ulama-e-Kiraam ki suhbat mayn rahiye keh jo Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay sachay 'aashiq hon aur jin ka 'aqeedah bilkul 100 fesaad durust ho ya'ni un kay 'aqeeday mayn na tu Ambiya-e-Kiraam عَلَيْهِمُ السَّلَام, Ahl-e-Bayt-e-Athaar aur Sahaba-e-Kiraam عَلَيْهِمُ الرِّضْوَان kay baray mayn koi kamzoori ho aur na woh kisi sahabi kay zarrah baraber gustakh hon. Nez jo kisi bhi Sahabi ki adna tauheen karta ho woh hamaray kisi kaam ka nahin hay lihaza usay apni dictionary say nikaal dijiye, is ki suhbat ikhtiyar karnay say bachiye aur us ki sunna tu door ki baat hay usay daykhna bhi nahin hay. Mayri yeh baatayn Iman bachanay ka samaan hayn tu ab agar Aap ko mayri in baton per gussa aaey tu samajh lijiye keh Aap apnay hi hathon apnay paaon per kulhari maar rahay hayn. Yad rahay! Mayn Aap kay Iman ki hifazat is liye karta hon keh Mayn Deen ka adna khadim hon warnah mujhay is say koi paisa nahin milta. Mujhay buray khatimay say dar lagta hay aur Mayn bhi apnay Iman ki salamati kay liye fikr mand hon keh Khuda janay mayra kiya hoga? Sabhi ko buray khatimay say darna chahiye aur is hawalay say khud bhi Du'a karni chahiye aur dosron say bhi karwani chahiye. Bahar hal agar Aap achhi zindagi guzarayn gey aur sirf Aashiqan-e-Rasool ki deeni kitabayn parhayn gey tu إِنَّ شَاءَ اللهُ khayr hi khayr hay

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warnah agar net per search ker kay ya waysay hi idhar udhar ka literature parhayn gey tu Aap ko pata bhi nahin chalay ga aur Aap ka Iman barbad ho jaey ga kiyun keh mumkin hay koi ghalat baat Aap kay zehan mayn bayth jaey aur Iman ko tabah ker day.

Attar hay Iman ki hifazat ka suwali

Khali nahin jaey ga yeh Darbar-e-Nabi say

(Wasail-e-Bakhshish, safhah 406)

Dauran-e-Madani Muzakarah tasbeeh parhna kaysa?

Suwaal: Ijtima'i Madani Muzakaray mayn Buzurg Hazraat tasbeeh parhtay rahtay hayn hum unhayn kis tarah samjhaeyn?

Jawaab: Jo Buzurg Hazraat aysa kartay hayn unhayn Madani Muzakaray ki samajh bhi nahin parti ho gi keh kiya bola ja raha hay? Zahir hay jo dauran-e-Madani Muzakarah tasbeeh parhay ga woh sun bhi nahin paey ga tu yun ghalat fahmi ho sakti hay aur is mayn Halaal aur Haraam aur Haraam ko Halaal samajhnay ka bahut ziyadah khatrah hay. Nez ba'z auqaat Madani Muzakaray mayn Iman-o-Kufr say muta'alliq baatayn ho rahi hoti hayn us waqt kuch parhnay kay bajaey sirf kaan laga ker dhiyan say sunna chahiye. Ba'z log Madani Muzakaray kay dauran ayk dosray ko isharay ker kay kahtay hayn suno! Kiya bola ja raha hay? Tu is tarah karnay say bhi ghalat fahmi ho jati hogi lihazah isharon say bhi bachna chahiye. Yad Rakhiye! Agar koi aa ja raha ho tu usay bhi na

chherrayn aur na hi bayth jao, bayth jao ki aawazayn lagaeyn keh ba'z auqaat aysa karnay say bhi ghalat fahmi ho jati hay.

Kiya Jannat mayn 'auraton ko Deedar-e-Ilahi hoga?

Suwaal: Kiya 'auraton ko bhi Jannat mayn Allah Pak ka deedar hoga?

Jawaab: Bilkul hoga.¹

Mangni mayn 5 man mitha'ie lay ker aana!

Suwaal: Agar larki walay larkay walon say kahayn keh 'Mangni mayn 5 man mitha'ie lay ker aana' aur larkay walon ki itni gunjaish na ho tu woh kiya karayn? Nez is tarah ki rasmon kay baray mayn Shari'at kiya kahti hay?

Jawaab: Kahin kahin aysa hay jaysay Memon Biradari mayn kharchay ki wajah say larki walay aazmaish mayn hotay hayn aur ba'z biradiriyon mayn larkay walay aazmaish mayn hotay hayn. Bahar hal Mitha'ie na tu 5 man mangi jaey aur na hi 5 kilo kiyun keh daynay wala is wajah say dayta hay keh agar na di tu Shadi nahin ho gi ya yeh log hamari bachi ya bachay ko takleef dayn gey ya saminay walay kay shar say bachna

¹ Jannat ki na'matayn mard-o-'aurat mayn mushtarak hayn, mahallaat, libaas, ghizaeyn, khushbuyaat waghayrah al-battah Deedar-e-Ilahi mayn ikhtilaf hay aur Sahih ye hay keh (Deedar-e-Ilahi bhi mard-o-'aurat) donon ko hoga. (*Fatawa Ahl-e-Sunnat, silsilah number 7, safhah 24*)

maqsood hota hay keh na daynay ki surat mayn woh hamayn kanjoos kahayn gey, tarah tarah ki baatayn karayn gey aur jhoot sach mila ker hamari jag hansa'ie ka sabab banayn gey. Yad rakhiye! Is wajah say mitha'ie ya koi bhi achhi cheez dayna rishwat kahlaey ga. (*Fatawa Razawiyyah, jild 16, safhah 257-258, mulakhasan*) Aur laynay wala gunahgar hoga, daynay wala chunker Shar ya Bura'ie say bachnay ya apni 'izzat ki hifazat kay liye day raha hay is liye is per gunahgar honay ka hukum nahin hoga. (*Fatawa Razawiyyah, jild 17, safhah 300, Makhuzan*)

Shadi biyah ki taqreeb mayn takheer ki wajah aur us ka hal

Suwaal: Shadi card per khanay ka jo waqt likha hota hay us waqt kay mutabiq khana nahin khilaya jata tu kiya yeh waqt likhna jhoot mayn shumar hoga?

Jawaab: Log hi na aayn tu khana kis ko khilayn? 'Aam taur per log waqt per nahin aatay jis ki wajah say khana layt ho jata hay. Logon ka yeh zehan ban gaya hay keh agar card per 10 bajay ka likha hay tu khana 11 bajay say pehlay shuru' nahin hoga lihazah agar hum likhay huway waqt kay hisaab say jaeyn gey tu kafi dayr tak shadi haal mayn phansay rahayn gey tu yun ab logon ki takheer say aanay ki aysi 'aadat ban ga'ie hay keh jis ki islaah bahut mushkil hay.

Samaji idaray walay agar apni apni community kay logon ko samjhaeyn tu ho sakta hay is ka kuch hal nikal aay warna khali qanoon pass karnay say kuch nahin hota kiyun keh

qanoon sirf tahreer mayn aa jaey ga aur phir ba'd mayn pata bhi nahin hoga keh qanoon bana bhi tha ya nahin? Balkeh qanoon banany walay khud bhi usay bhool jaeyn gey. Behtar yehi hay keh ayk Majlis is kaam kay liye bana'ie jaey aur woh yeh saaray mu'amalaat hal karnay ki koshish karay jaysa keh agar is maah hamari biradari mayn teen shadiyan hayn tu yeh Majlis dulha aur dulhan mayn say her fareeq kay pas jaey aur un ko mahabbat say samjha ker is baat per razi karay keh dulha itnay bajay aa jaey ga aur dulhan walay bhi Majlis say bolayn keh Aap fikr na karayn hamara khana dulha walon kay aanay say pehlay hi shadi haal mayn maujood hoga aur hum khanay ka intizaar nahin karwaeyn gey. Is tarah agar koi samaji idarah aagay aay ga tu is ki daykha daykhi dosray samaji idaray bhi aysa karnay lageyn gey aur yun nizaam mayn kuch na kuch behtari aa jaey gi. Sirf baatayn aur dayr dayr tak bahs-o-mubahasah karnay aur zabardasti ki hamdardiyan dikhanay say kuch nahin hoga.

Kiya Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ Mufti bhi thayn?

Suwaal: Kiya Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ Mufti bhi thay?

Jawaab: Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ mujtahid-e-mutlaq Ya'ni haqeeqi Mufti thay. ¹ Mujtahid hi asal Mufti hota hay aur ab jo

¹ Aap رَحْمَةُ اللهِ عَلَيْهِ hamayshah say Hanbali thay aur ba'd ko Jab 'ayn-ul-Shari'at-ul-Kubra tak pahonch ker mansab 'Ijtihaad-e-Mutlaq' hasil huwa, Mazhab-e-Hanbali ko kamzoor hota huwa daykh ker is kay mutabiq Fatawa diya keh Huzoor, Muhyuddin aur Deen-e-Mateen kay ye chaaron sutoon hayn, logon ki

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Mufti hayn yeh ‘Muftiyaan-e-Naqil’ kahlatay hayn Ya’ni Mujtahideen nay jo kuch bayan farmaya is mayn say masalah nikaal ker hamayn Fatwa daytay hayn. (*‘Ilm-o-Hikmat kay 125 Madani Phool, safhah 41-42*)

Malfuzaat-e-Ghaus-e-A’zam per mushtamil kitaab

Suwaal: Kiya is daur mayn bhi Huzoor-e-Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ kay malfuzaat ki kitaabayn milti hayn? Agar milti hayn tu in per i’tibar kiya ja sakta hay?

Jawaab: I’tibaar na karnay ki wajah kiya hay? Huzoor-e-Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ ki kitaab ‘Futuh-ul-Ghayb’ bahut mashhor hay. Is kitab ka ka’ie zabanon mayn tarjamah kiya gaya hay aur Shaykh Abdul Haq Muhaddis Dihilvi رَحْمَةُ اللهِ عَلَيْهِ nay is kitaab ki sharah bhi farma’ie hay jo Urdu tarjamah kay sath milti hay. Yad rahay! Tarjamah kisi ‘Aashiq-e-Ghaus-ul-A’zam ka hi layna chahiye. ¹

taraf say jis sutoon mayn zu’f aata daykha us ki taqwiyaat farma’ie. (*Fatawa Razawiyyah, jild. 26, safhah 433*)

¹ ‘Futuh-ul-Ghayb’ Huzoor Ghaus-e-A’zam Sayyiduna Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ ki tasawwuf kay muzu’ per nihayat umdah tasneef hay, Is kitaab mayn Aap رَحْمَةُ اللهِ عَلَيْهِ nay apnay kashf-o-mujahadaat say hasil honay walay dilchasp nukaat bhi bayan farmaey hayn. Khatam-ul-Muhaddiseen Shaykh Abdul Haq Muhaddis Dihilvi رَحْمَةُ اللهِ عَلَيْهِ nay ‘Miftaah-ul-Futuh Sharah Futuh-ul-Ghayb’ kay naam say Farsi zabaan mayn is ki sharah bhi likhi hay.

Ma'zoor bacha chalnay laga (Karamat)

Suwaal: Huzoor Ghaus-e-A'zam رحمۃ اللہ علیہ ki koi karamat bata dijiye.¹

Jawaab: Ayk baar kuch aysay log jin ki soch Awliya-e-Kiraam رحمۃ اللہ علیہ Kay baray mayn achhi nahin thi do tokray lay ker hamaray Ghaus-e-A'zam Hazrat Sayyiduna Shaykh Abdul Qadir Jeelani رحمۃ اللہ علیہ ki khidmat mayn hazir huway aur poocha: In donon mayn kiya hay? Aap رحمۃ اللہ علیہ nay apni Kursi say utar ker ayk tokray per apna hath Mubarak rakha aur farmaya: Is mayn beemar bacha hay. Phir apnay baytay Hazrat Sayyiduna Shaykh Abdul Razzaq رحمۃ اللہ علیہ ko isay kholnay ka hukm diya, jab woh tokra khola gaya tu is mayn say waqa'ie ayk beemar bacha nikla jo ma'zoor tha, Aap nay isay pakar ker farmaya: 'قُمْ يَا ذَنْ اَللّٰهُ' Ya'ni Allah Pak kay hukm say uth' tu woh uth ker khara ho gaya. Phir Aap رحمۃ اللہ علیہ nay dusray tokray per hath rakh ker farmaya: Is mayn sehat mand bacha hay. Phir is tokray ko kholnay ka hukm diya jaysay hi tokra khola gaya tu is mayn say waqa'ie ayk sehat mand bacha nikla aur woh uth ker chalnay laga. Aap رحمۃ اللہ علیہ ki yeh karamat daykh ker in logon nay apni buri soch say taubah ker li. (*Bahja-tul-Asraar, safhah 124*)

¹ Ye Suwaal Shu'bah Faizan-e-Madani Muzakarah ki taraf say qa'im kiya gaya hay jab keh Jawaab Ameer-e-Ahl-e-Sunnat دامت برکاتہم وعلیہم السالمة ka 'ata farmudah hi hay. (*Shu'bah Faizan-e-Madani Muzakarah*)

Seeti bajanay kay Ahkaam

Is hikayat say ma'loom huwa: ❖ Awliya-e-Kiraam رَحْمَةُ اللَّهِ Ki barri shan hoti hay ❖ Allah Kareem nay unhayn aysi taqat a'ata farma'ie hay keh woh tokray ko kholay baghayr yeh bata saktay hayn keh is kay andar kiya hay? ❖ Woh jab chahtay hayn Allah Pak ki 'inayat say beemar ko achha ker daytay hayn ❖ Woh shakhs bahut bura hay jo Allah Pak kay Awliya-e-Kiraam رَحْمَةُ اللَّهِ kay baray mayn ghalat soch rakhta hay. Allah Pak hamayn aysi ghalat soch say bachaey. Aameen

Rahm Dili kisay kahtay hayn?

Suwaal: Rahm dili kisay kahtay hayn? Nez kiya is ka sawaab hota hay?

Jawaab: Rahm dili ya hamdardi ka matlab hay logon per taras aana ya un per raham karna aur zulm na karna. Jo Allah Pak ki riza kay liye kisi per rahm karay ga usay sawaab milay ga aur Allah Pak us per rahm farmaey ga.¹ Agar waqa'ie hamaray andar apnay Musalman bhaiyon kay liye Rahm dili payda ho jaey tu hamara mu'ashirah bilkul saaf suthra aur durust ho jaey ga.

¹ Hazrat Sayyiduna Abdullah Bin 'Amr رَضِيَ اللَّهُ عَنْهُمَا say riwayat hay, Huzoor-e-Aqdas صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ nay irshad farmaya: Rahm karnay walon per Rahman rahm fermata hay, Tum zameen walon per Rahm karo Aasmaanon ki badshahat ka Malik tum per Rahm karay ga. (Tirmizi, jild. 3, saffah 371, Hadees 1931)

Aaj ghar ghar mayn zulm ki aandhiyan chal rahi hay, laraey jhaghray, ayk dosray ki bay 'izzati karna, bura bhala bolna aur satana 'aam ho chuka hay, gaaon goth her jagah nafsa nafsi hay aur log ayk dusray ki buraiyan karnay mayn mashghol hayn tu yun her dosra bandah kisi na kisi ki kaat karnay mayn laga huwa hay. Yehi wajah hay gharon mayn sukoon nahin raha, Paraus ka aaraam khatam ho gaya hay, Mahallay ka chain barbad ho gaya hay aur Shahar ka aman bhi baaqi nahin raha.

Zindah tiddiyon ko seekh mayn piro ker choolhay per pakana kaysa?

Suwaal: Ba'az log zindah tiddiyon ko seekh mayn piro ker choolhay per pakatay hayn, in ka aysa karna kaysa hay?

Jawaab: Is manzar ko daykhnay say hi aadami kay badan mayn jhur jhuri aa jaey magar pata nahin logon ka dil is tarah karnay kay liye kaysay razi hota hay? Aysay log khud ko sui chubha ker daykhnay in say yeh bardasht nahin ho paey ga tu phir bay chari tiddiyon ko seekh mayn zindah pirona kitna ziyadah takleef dah hoga! Tiddi halal honay ka yeh matlab nahin keh isay takleef kay sath pakaya jaey koi aur tareeqah bhi ikhtiyar kiya ja sakta hay masalan is kay marnay ka intizaar ker liya jaey keh aakhir yeh bhi marti hi hay ya koi aysi surat nikali jaey keh

yeh mar jaey aur phir isay paka liya jaey. Yad rahay! Hadees-e-Pak mayn Tiddi khanay ki ijazat di gaie hay.¹

Taalib-e-‘Ilm ko kaysa hona chahiye?

Suwaal: Taalib-e-‘Ilm ko kaysa hona chahiye?

Jawaab: Taalib-e-‘Ilm ko chahiye keh apnay maqsad ‘Riza-e-Ilahi kay husool’ ko her waqt paysh-e-nazar rakhay, apna waqt barbad karnay say bachay, akhlaq durust rakhay, zaban aankh aur dil ki hifazat karay, suwaal say bachay ya’ni logon say paisay na mangay warnah ma’lumaat hasil karnay kay liye apnay ustad say suwaal ker sakta hay, ‘aajizi karay ya’ni apnay Aap ko kuch na samjhay, hirs-e-maal say koson dor ho ya’ni paision kay lalach mayn na paray, ‘ilm ka harees ho, Murshid, asatizah aur walidayn ka adab karay, apnay madrasay kay nizaam-ul-auqaat ki pabandi karay, Haq-e-suhbat ka khayal rakhay ya’ni jo taalib-e-‘ilm qareeb baythta ho us kay huqooq ka khayal rakhay keh woh is ka qareebi parausi hay aur is kay huqooq hayn aur qiyamat kay din is say yeh suwaal bhi hoga keh apnay parausi ka haq ada kiya ya zaya’ kiya? Lihazah is kay liye takleef dah na banay balkeh zaruratan is ki madad karay jaysa keh parhnay parhanay mayn ayk dosray ki madad ki jati hay. Takleefayn aaeyn tu sabr karay, ‘ibadat ka zauq rakhay

¹ Rasool-e-Kareem ﷺ nay farmaya: Hamaray liye do maray huway janwar aur do khoon halaal hayn. Do murday machhli aur Tiddi hayn aur do khoon kalayji aur Tilli hayn. (*Ibn-e-Majah, jild 4, safhah 32, Hadees 3314*)

ya'ni khoob ibadat karay, Nayki ki Dawat bhi diya karay. Taalib-e-'Ilm kay liye yeh kuch Madani phool hayn jinhayn Mayn nay Maktaba-tul-Madinah ki kitaab '**Kamiyab Taalib-e-'ilm kon?**'¹ say asaan ker kay paysh karnay ki koshish ki hay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ '**Kamiyab Taalib-e-'ilm kon?**' yeh Maktaba-tul-Madinah ki 63 safhaat per mushtamil ayk behtareen aur jami' kitaab hay, is kitaab mayn un tamaam umoor ko bayan karnay ki koshish ki gaey hay jin ka ta'alluq ayk taalib-e-'ilm say ho sakta hay masalan Husool-e-'ilm mayn kiya niyyat honi chahiye? Asbaaq ka mutala'ah kis tarah karna chahiye? Sabaq kis tarah yad kiya jaey? Apnay Asatizah, Jami'a ki intizamiyah aur walidayn kay sath ta'aluqaat ki nau'iyat kiya honi chahiye? Bil-'umoom sabhi aur bil-khusoos Tulaba-e-'ilm-e-deen kay liye is kitaab ka mutala'ah karna bayhad mufeed hay. (*Shu'bah Faizan-e-Ameer-e-Ahl-e-Sunnat*)

Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-waar sunnaton bharay ijtima' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaiye. ❖ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiq-e-Rasool kay sath har maah 3 din safar aur ❖ Rozanah Fikr-e-Madinah kay zari'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay pahli tareekh ko apnay yahan kay Zimmahdar ko jama' karwanay ka ma'mool bana lijiye.

Mayra Madani Maqsad "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish karni hay" **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ** Apni Islah kay liye Madani Ina'amaat par 'amal aur sari dunya kay logon ki Islah ki Koshish kay liye Madani qafilon may safar karna hay.

إِن شَاءَ اللَّهُ عَزَّوَجَلَّ



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